
Bitachon Weekly

----- שליט"א By Rabbi Yehudah Mandel -----

חג הסוכות תשפ"ז

The More a Person Has Bitachon, The More Hashem Helps Him

All the Meforshim say that the Yom Tov of Sukkos represents Bitachon. We leave our strong protective homes for a shaky Sukkah, in order to be under Hashem's protection [S'chach].

S'chach means to have more shade [לְצֶלֶם] than sun. Chazal say: ה' צֶלֶם Hashem is [like] your shadow. If you give it a finger, the shadow gives you back a finger. If you give it a full hand, it gives you back a full hand. The more a person has Bitachon, the more Hashem helps him.

We devote time to make a Sukkah and buy the Arba Minim. If we invest time for erasing our worries and fears by learning and talking about Bitachon, our Yom Tov will be complete. The main part and the Neshama of the entire Yom Tov is Bitachon. That's why it is Zman Simchaseinu, since the real and best Simcha comes from working on Bitachon in Hashem. The Gr"a said that the hardest Mitzva of Sukkos is not to have any worries at all throughout the Yom Tov. Whether you "feel it" or not is irrelevant; just working on it already gives the utmost reward.

A woman was told by doctors that her husband was terminally ill, and it was impossible to save him. Rav Elyashiv Zatzal ruled that she may not take a plane to the US on Shabbos, since it's hopeless.

But the woman came back again and told Rav Elyashiv that one day she wants to be able to tell her children that she had tried everything she could to save her husband. So Rav Elyashiv told her to get on a plane to America immediately, although it was Shabbos. They flew to America, and the doctor's saved her husband's life.

Later, they asked Rav Chaim Kanievsky Shlita why Rav Elyashiv changed his mind. He replied that the first time he thought he was speaking to an ordinary woman, and it's forbidden to be M'chalel Shabbos when there's no hope anyway. But the second time she came, he realized he was dealing with a real Ba'alas Bitachon, who doesn't give up hope.

We see from this that a Baal Bitachon has different Halachos than regular people.

To Be an Anav You Have to Have Self Esteem

During Simchas Bais HaSho'eva, Hillel said: אִם אֲנִי בָּאֵן הַכֵּל בָּאֵן If I am here, everything is here. The famous Anav, Hillel [who never got angry] should talk like this?

The Chovos Halvavos says that you can't be a true Anav unless you first have healthy esteem!! We can suggest that Hillel was teaching how a person can become a real Anav. Chazal say that when Hillel washed his face, he was in awe of himself since he was realized it was the face of a Tzelem Elokim. First believe in yourself, as Chazal say: חַיִּיב אָדָם לומר בְּשִׁבְלִי נִבְרָא הָעוֹלָם סְתוּדְרִין לוֹ א A person is obligated say: The entire universe was created just for me. You have to constantly focus on the great qualities that you have, and appreciate the areas that you are strong in, more than anything else in the world.

What does the Yetzer Hara do? The Chesed-prone person is always jealous of the Masmid, and the Masmid wishes he would cover more ground in Gemara, etc.

Being happy with your "concern" to do your best, is precious without end. If you become negative about yourself easily, it is a Mitzva to go to the extreme opposite by seeing only good. This is considered Shvira HaMiddos, with loads of reward for that person. You always need a Rebbe or a close friend to guide you.



The Biggest Simcha in the Universe Is Being Yourself

The Gemara in Sukkah asks, how do we know which plant is meant by the Passuk: כַּפֹּת הַמָּרִים וְעֵנָף עֵץ עָבֹת (Lulav and Hadas); maybe the Passuk is referring to other plants, like some which can hurt, or are prickly? The Gemara answers this cannot be, because: דְּרִכֶּיהָ דִּרְכֵי נֵעָם מִשְׁלֵי ג' ז' the ways of the Torah are pleasant, and therefore it must mean a Lulav and a Hadas, which are more Geshmak. (Of course, we know the meaning of the Passuk because of the oral tradition we have from Moshe Rabeinu, but the Gemara almost seems like the human being “decided” that the Mitzva of Arba Minim has to be Geshmak and not painful, because: דְּרִכֶּיהָ דִּרְכֵי נֵעָם מִשְׁלֵי ג' ז' the ways of the Torah are pleasant. This fits in to Zman Simchaseinu. You want Simcha? Create it yourself.

I have to make Avodas Hashem Geshmak. Your learning, your davening, your Mussar Sedarim; make them Geshmak! And the Rambam says that all the singers and musicians of the Simchas Bais HaSho'eva in the Bais Hamikdash had to individualize his particular form of instrument. **You do only what you're good at, and nothing else!** The Rambam keeps repeating this. And the Mitzva of Simchas Yom Tov is by doing what makes **you** happy; with different forms of Simcha for men, for ladies who are from Bavel, ladies from Eretz Yisroel, and kids.

Each person has a different way of fulfilling the Mitzva of Simchas Yom Tov. By men it's: בֶּשֶׂר וַיֵּין meat and wine. And for some women: בְּגָדֵי צִבְעוֹנִים colorful clothes. And other women, Davka white clothes. And for kids, it's: קְלִיֹּת קַנְדִּי candy. **The biggest Simcha in the universe is being yourself! And it's up to each person to work on finding his true self, since there are multiple Yetzer Hara's that distract people, with all kinds of Kin'ah, Ta'ava, and Kavod, which make you focus on what you aren't.**



שמחת תורה

Bitachon Means Relying in Hashem and Not in People

The Rambam talks about dancing on Sukkos and other types of Simcha Shel Mitzva. Why did the Rambam feel it is so important to mention the story of Dovid HaMelech, who danced in front of the Torah in a way that his wife Michal felt was extremely lacking in dignity?

The Rambam is teaching us to be like Dovid, and not to care about our Kavod when dancing for Hashem. Dovid told Michal that the reason why he became king while her father Shaul could not remain king, was because he didn't care about his Kavod, whereas Shaul did.

The Chovos Halvavos in Shaar HaBitachon constantly explains Bitachon as relying only on Hashem **vs.** not relying on people.

The stories about Dovid are unbelievable. He is constantly being attacked and hurt by the very people **that everyone relies upon**. His siblings wanted him dead. His father-in-law Shaul [whose life he saved] tried to kill him. His sons rebelled against him. His Rebbe, Achitofel went against him. Chazal say that his right-hand man [and general] Yoav was really against him, although he seemed like his supporter.

Even his wife Michal [whom he loved especially] was M'zalzel in Dovid because of the dancing episode. And of course, Klal Yisroel his nation betrayed him many times by siding with his enemies! We can say that since Dovid is our king and our prime example in Middas HaBitachon in Hashem, he needed to have a life devoid of Kavod, with no one to rely upon except Hashem.

The entire idea of dancing before Hashem, is to show our Simcha in having Bitachon [and relying] **ONLY ON HASHEM** and not in people [or anything].



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